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Lombard Bulletin

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PRESIDENT LEWIS B. FISHER.

THE LOMBARD BULLETIN

SERIES 3

GALESBURG, ILL., JUNE, 1905

NUMBER 3

OUR NEW PRESIDENT.

A WORD FROM THE BOARD OF TRUSTEES.

IN presenting Dr. Fisher to the friends of Lombard College as the new president of the institution, the Board of Trustees desires to say that the selection is the result of more than a year's search, investigation, and comparison of the available men among the educators of our denomination. Perfect harmony marked every step of our proceedings and the selection was by the unanimous voice of the entire board.

We believe we have found a strong man for the place—one who will be a wise leader and a worthy successor of a long line of past presidents of Lombard. Let us all uphold and sustain him in his efforts.

J. B. HARSH,

President Board of Trustees.

Creston, Iowa,

June 21, 1905.



THE GREETING OF ALUMNI AND FRIENDS.

FROM all around the Lombard circle comes a hearty greeting for the new administration. The numerous letters received at the office during the past few weeks uniformly express pleasure and faith in our new leader. Few men are more beloved by a wide circle of friends

than our new president, Doctor Fisher. He has the reputation of attaching to himself acquaintances by the bonds of deep and lasting friendship. He has done this in an ever widening circle at St. Lawrence University, and he will do the same thing among the loyal and true friends of Lombard. It is, therefore, with feelings of hope, trust, and rejoicing that we hail the new administration. Let us rally round the old standard, and, presenting an unbroken front, give to him the loyal support which he so well merits.

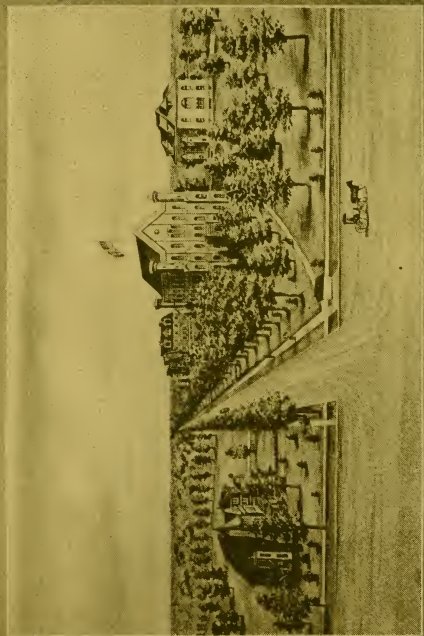
FREDERICK W. RICH,
Dean of the College.



THE HARSH FUND.

MR HARSH of Creston Iowa believes that there are several thousand friends of Lombard who will give one dollar a month for ten years to come, for Lombard. This hurts no one, and the total makes a fine sum for Lombard. Prof. Jon W. Grubb, at the earnest request of Mr. Harsh and the Trustees has temporarily resigned his post as teacher at Lombard and entered the field to create and build up the Harsh fund. Everybody wants a hand in this plan.

Prof. Grubb will be right after you.



Bird's Eye View
of
Lombard College Campus.

LOMBARD COLLEGE, 1905-06 : PROSPECTUS.

LOMBARD COLLEGE OF LIBERAL ARTS.

I AM speaking my first word in this issue of the BULLETIN as President of Lombard College. It is a word that comes from my heart and which gets itself spoken under weight of heavy responsibility.

I am not forgetting in this word the many friends of Lombard who are not Universalists, but nevertheless I am choosing here to direct my word more directly to those who are of our own faith in Illinois, Iowa, Minnesota, Indiana, Missouri, and Kansas. These Universalists are the people under whose auspices Lombard College was founded and in whose name it still waves the Olive and the Gold.

Do we need a Universalist college? And what emphasis shall we put on that sectarian name? I answer that we do not need a Universalist college in the sense that we needed it in 1851. Then there was no spot on earth where the Universalist youth could be educated without being kept under a regime that violated every principle of religion that is dear to our hearts.

That need for a Universalist college no longer exists, at least not to the degree that it once did. There is no need of a Universalist college to attempt to teach Universalist Science or Philosophy or Art or even a Universalist Bible. These great matters are not sectarian and never should be distorted to fit sectarian opinions. Truth is not sectarian

but universal, and Lombard College stands to teach the truth just as far as we can see it utterly indifferent to its sectarian bearing. There is no need for a Universalist college to proselyte for our sect or to discriminate in its favor among students. This would be to do exactly the thing we blamed the world for doing in 1850.

Where then is our need of a Universalist college? Simply this, the Universalists must make an offering toward the great problem of educating the human race. Our fathers felt the need of an educated world and began to do their full share of the task of making it so. We, their children, cannot let their work die nor languish without proving ourselves recreant and cowardly. But why not do our part toward educating mankind by blending with old and large universities? Simply because in that case our work will not get itself done at all. One thing our people need to learn. There never was, there is not, there never will be any organization to do the Universalist work, except the Universalist organization. What business, what interest of mankind, what sentiment, what reform, ever did or ever will get its work done in this world without an organized body making a specialty of attending to that work? Be assured that if the Universalists are going to do their share toward the education of the world, they must do it in some school under their own auspices. Every denomination on earth, from Adventists and Baptists and Catholics and so on through the whole alphabet down to Zionites, knows this perfectly plain fact. Shall we Universalists be foolhardy enough to defy the unanimous verdict of the race? No; the Universalist must do his share of the educational work of the world in his own college.

Now note the need that we maintain a Universalist college. Put your hand on the weakness of the modern col-

lege. It is here. It is sending out graduates who are Agnostics or indifferent to all religions; men who know things and have keen intellects, but in whom all glow, all enthusiasm for holiness, all quickened conscience, all broad human sympathy, all inspiration of life, all strength of will to be right, all these are dead. Now this is not education; it is a terrible caricature and parody and distortion and perversion of education. The most dangerous man in the world is the man with the sharp, keen intellect, with his faculties of conscience dead, and his sense of accountability to man and to God dormant. No man is educated who has simply a shrewd brain, but no religion, no holy, unselfish ideals of human service. For this defect the Roman church finds that our Protestant education is very one-sided. We all know whole groups of college men who are Agnostics in religion and wholly selfish in conduct. Such men are not educated. They are awakened only in spots. The Catholics say we must have schools which educate the whole man. If Protestants drop the ideals of broad culture of the whole man, including his religious nature, in a few decades the Catholics will control the religion of the world. They make a specialty of religion, while Protestant colleges drop it for fear of that word, "Sectarianism". The Catholic school is one-sided, however, in its view of science. It bends all truth to fit its dogma, and ignores or perverts all facts that make against its creed. We want a college which does not bear towards either of these extremes; a college which trains the intellect to be honest and brave with all knowledge, but which also aims to train the religious and emotional faculties of youth, and gives them great and unselfish ideals for human good. A Universalist college, like Lombard, ought to be the best place in the world to do just this work.

Four things the true scholar knows; the living God, the living Soul, the living world, the living human race. Of these things he has much exact knowledge. He faces them with the trained intellect. Toward these great things he glows with holy purpose and splendid enthusiasm and ideals of helpfulness. Without this universal sympathy with the best, no man is educated. Now the Universalists have, concerning these four things, the noblest thought yet reached by man. And Universalists ought to keep Lombard College alive through and through with their splendid vision. If we can do that, it will be the best place in the world to send a boy or girl. Can Lombard do it? Well,—if everybody will demand it of her, she will try. Those who know Dean Rich and Dean White and Professors Kimble and Fowler and Parker and Wright and the Grubbs as all Universalists ought to know them and as I am coming to know them, aglow with ideas and ideals for Lombard, will say, "That is just such a body of teachers as I would have touch my boy and my girl through their awakening years." Lombard is not going to be sectarian in any bad sense, but Lombard is going to try to be a college full of the very height and depth and length and breadth of the spirit of universal fatherhood of God and brotherhood of man. The world has no need so great as its need of a college just like that. We want to make Lombard that college. We want your help. We do not care so much about branding students with our sectarian name, but we do care mightily about filling them with the spirit of Universalism.

We want to educate every youth who comes to Lombard to be a disciple of Jesus Christ in the largest, widest, deepest sense that the clearest headed, strongest spirited Universalist can conceive.

THE RYDER DIVINITY SCHOOL.

THE Ryder Divinity School must be and ought to be Sectarian in a sense that the College of Liberal Arts cannot and ought not to be. For the latter we want to create an atmosphere alive with the spirit of our great faith, but students of the former department must, of course, learn also the technical theology of Universalism.

The Divinity School presents some problems. Dr. White feels impelled to retire at this time from his place as Dean of that department. Some fitting word of the life work of this noble Christian scholar in our church will be spoken elsewhere. It is hoped that he will still be able to perform some teaching work. The funds of the Divinity School do not at present warrant the employment of a man to take Dr. White's place. We need at once a fund of \$30,000 to establish a chair of Theology at Lombard. The present plan is as follows: the Divinity students will take all general studies like English, Greek, Logic, Ethics, Psychology, in the regular college course. This is a good plan for more than one reason. Students for the Ministry ought to take all such studies as these we have named with men as they average in the College of Liberal Arts. It gives the young minister a much needed point of contact with students whose aims are more like those of the world with which he must deal. It also demands a standard of preparation to enter the Divinity School, which Lombard desires to make as high as possible. We want candidates for the ministry who can do class work profitably with college students. For technical Theological studies, President Fisher and Rev. Mr. Reifsnider and Prof. Kimble, who is an ordained clergyman, will arrange.

Under this plan we confidently assert that the Ryder Divinity School will not suffer in comparison with our schools at Tufts and Canton. We shall offer to the candidate for the ministry, who is prepared to enter regularly the College of Liberal Arts, a special five year course by which he can receive the A. B. and the B. D. degrees. Lombard wants to teach the Divinity students to handle the Bible not as a collection of texts that must prove his particular sectarian dogma, even if these texts have to be forced into strange meanings to make them do this. Rather do we want a careful, reverent handling of the word in the light of all the best scholarship.

The Ryder Divinity School will continue to be open to women on the same terms as men. Young women, however, who feel called to the ministry ought to carefully consider the fact that there is hardly a parish in our church that unanimously wants a woman minister. It is an open question whether, with our limited scholarship funds, the popular vote of all givers to these funds, could it be taken, would approve using them to educate women for the ministry. But this is a question for the women themselves to decide. No man has any right to say that a woman shall not preach, although many men—and women too—seem to be deciding that no woman shall preach to them. The Ryder Divinity School is open freely to women as to men. The school has sent out some notably successful women preachers.

But what we really want is twenty-five clean, healthy, manly young men prepared to pass college entrance examinations, who can take our special five year course, and then go out into these bustling western cities and build from the ground up strong Universalist Churches. It is not a call to a soft place nor an easy task. But it is the

summons of a trumpet calling youth to battle and to poverty and to struggle, but also to the wholesomest, happiest, holiest task within human grasp.



THE DEPARTMENT OF MUSIC.

THIS department, under Prof. Davis, is now at a very high point of usefulness and of efficiency. We have never had this work suitably housed at Lombard. Formerly the work was carried on in unsuitable rooms in the old building. The practice work disturbed class room recitation work and study in the same building. When President Nash resigned the whole Music Department went over to the President's house. It has been well accommodated there, but what shall the new President do for a house?

Lombard needs a Music and Art building. Such a building can be built for about \$30,000, and perhaps out of this sum enough could be saved over and above cost of building to make a permanent maintenance fund to take care of the building. There is no better chance in the world to invest \$30,000 than here.



WHAT LOMBARD NEEDS.

LOMBARD needs at once an addition to its endowment funds of \$200,000.

Until this sum is found we have a large yearly deficit which we must meet with a system of annual pledges. These annual pledges have so far been given by the loyal friends of Lombard. But this process of annually passing the hat to make up a deficit is very tedious and at last be-

gins to make even strong friends waver.

We want therefore to get at this business of making a permanent addition of \$200,000 to our interest bearing funds. This means a gift from every friend of Lombard. We want large gifts and only large gifts. We do not want any small gifts. I hasten, however, to explain the sense in which I speak of large and small gifts. A gift of one dollar a month is a large gift from some people; it is a small gift from other people. A large gift is a gift that costs you something to give: that means going without something you would like to have. A small gift may be a large sum, possibly; but it is small because it represents none of the best spirit of giving. We want a real gift from every friend of Lombard.

Our other need is students. We want two hundred students in our College of Liberal Arts. We want the larger half of these to be of the sex that makes athletics go with their muscles, while the smaller half we want to be of the sex that makes athletics go with their voices. In other words we desire that the sexes at Lombard be about equally represented in the student body with a slight predomination of boys.

—LEWIS B. FISHER.



The Gymnasium.

"The oneness of the human organism, the harmony between the mind and body, constitutes the fundamental principle of gymnastics."

—Ling.

INDUSTRIAL FEATURES AT LOMBARD.

THE great problem of to-day is the labor problem. Wealth is becoming concentrated. The people are separating into permanent industrial classes, regarding one another with suspicion and with more or less hostile intent. Citizens view with apprehension the intrenched power of monopoly, and with hardly less apprehension the aggressive attitude of organized labor. It is a spectacle to give pause to persons not usually considerate of social phenomena to witness in time of peace the express and delivery wagons moving along the streets of Chicago under an armed guard.

These things are superficial manifestations of causes lying deep seated in our industrial organization. Now without going into a critical discussion of these causes, one fact may be noted as significant. Most labor is joyless. The prevailing attitude of mind of men toward their work is that it is a disagreeable necessity, that the satisfactions of life are to be found in activities outside of and apart from their daily toil. Men work because they must, not because they wish to. Now work that is performed merely to escape some more disagreeable alternative, be it hunger or a master's whip, is essentially slave labor, and the man who spends the greater part of each working day engaged in such labor is essentially a slave. He stands on a somewhat higher plane who voluntarily undergoes toil, in itself monotonous and uninspiring, for the sake of some ulterior

higher good. But the truly free laborer completely reverses this relation of work and life. He does not work to live, but lives to work; i. e. to do something which he feels to be worth doing, to create. The spectacle of Louis Pasteur sighing as he closes his work-shop door, "Alas! eight hours before I shall reënter my laboratory," is a nobler spectacle than that of the business man asking with a note of surprise in his voice, "Do you suppose that I am in business for my health!"

Can educational institutions do anything to improve the present industrial order? Ought they to do anything? Those who believe that the final purpose of education is to develop in men and women the latent powers which will make each life realize for itself and for the world the highest satisfaction, will answer confidently that they can and ought. For it is ordained that we shall work whether we will or no, and he who is working with the slave's spirit is not finding so high a satisfaction as his life might have yielded, nor is his work affording its noblest service to his fellows. To that extent he is imperfectly educated. The most perfectly educated youth—whatever other endowments of formal mental discipline he may have acquired—foremost of all will have acquired this: the habit of attacking his task, whatever it is, in the spirit of the free laborer, with the divine frenzy of the artist.

It is not the purpose of this paper to carp and criticise, nor is it intended to enter into a general, philosophic discussion of the subject. This BULLETIN is going to some three thousand men and women who for one reason or another have an interest in Lombard college. Its purpose is to keep alive their interest in the college, to arouse a new enthusiasm for it, and to make each feel a personal responsibility that the college shall do the finest, the most

important work of which it is capable.

Can Lombard, then, contribute anything to the solution of the labor problem? I believe that it can.

In the first place it would be doing something towards arresting the tendency to permanent economic classes if it could help to equalize the conditions of competition. In a remarkable chapter in his Political Economy, Prof. Seager points out as the chief reason for the permanence of class distinctions the differences in the education of the children of the different economic classes. It would therefore be doing something if the methods of finding employment for ambitious boys and girls who have not the means to pay for a college education could be so thoroughly organized that Lombard in very truth would become an open door of culture to all. Would it not be a fine thing if we could look into the eyes of every youth whose soul was awaking to the latent possibilities of his life, and say: "Come; money considerations need not concern you. You are strong, you are ambitious, you can work. Here is an opportunity. Think well ere you let it slip through your fingers."

An immediate beginning is to be made. An employment bureau is to be opened, and by keeping in close touch with all persons who will employ student labor in our city, by finding out what each applicant is best fitted to do, by keeping faith with employers through a system of records and only recommending for further employment such students as show themselves in genuine earnest, it is believed that this activity of the college will be the means of quite transforming the future of many an ardent youth whose life otherwise would have been dwarfed and sordid.

But this method is open to the objection that the work itself will be felt by the student to be a makeshift: the very objection that lies at the root of our whole labor problem;



viz., that ninety-nine hundredths of the work of the world is done for some ulterior purpose, not for the creative satisfaction in the work itself. The ideal would be for the college itself to have charge of the industries as a part of its educational program. Suppose that industries could be introduced of such a nature as to cultivate the taste, steady the hand and fingers, stimulate the imagination; suppose that the teachers were all men and women who had drunk deep from the chalice poured for the world by William Morris and the other leaders of the Arts and Crafts movement, men and women who find their chief satisfaction in expressing their lives through their work; suppose that thereby our students came to feel towards their college work, not that it was a vague and somewhat mystical preparation for life, but that it was life—can we not believe that Lombard college might well become a nucleus for lifting our present sordid economic order to a higher level?

It is perhaps too much to hope, yet it may be that these words will fall before the eyes of some man or woman who has vision, the ideal will take hold, appeal to the imagination. If such a one has means, or if several such will unite together a beginning can be made and the idea put in a fair way toward realization. I invite correspondence.

—PHILIP G. WRIGHT,

Chairman of Committee on Student Industries.